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ABSTRACT

Designed to aid K-12 teachers in preparing a unit on the West, this paper summarizes the role of black cowboys in the Arizona territory and provides strategies and resources on teaching the subject. Section 1, an introduction, contains a list of unit objectives and discussion of instructional methods and techniques. Sections 2 through 8 contain content information on black cowboys, frontier hierarchy, frontier discrimination, and the black cowboy in fiction. Of 35,000 men who went up the Chisolm Trail between 1865 and 1895, at least 5,000 were black. In the Arizona Territory, one quarter of the cowboys were reported to be black. While blacks rarely rose to the position of ranch foreman or trail boss in the frontier hierarchy, they often held the position of trail cook, bronco buster, roper, and top hand. Other positions held by blacks included hands, wranglers, and wranglers' assistants. Among the famous black cowboys were Nat Love, known in popular fiction as "Deadwood Dick," Isom Dart, and Crawford Goldsby. A 10-page bibliography contains a selection of media resources, books, and local historical associations. Numerous photographs and maps illustrate the text. (LP)

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A BRIEF REVIEW OF
BLACK COWBOYS IN THE TERRITORY OF ARIZONA
(With Selected Resource Materials)

Edward Holmes, Jr., Ph.D.

A Paper Presented at the Rocky Mountain Regional Conference

Sponsored by

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Introduction

Too many stories of the Old West are mere romantic legends. In reality, the Old West was raw and wild. John Wayne became the perfect movie image of the rough and tough cowboy. He became the perfect image of an Anglo-Saxon hero. He was not alone, all movie cowboys were white. Were there no black cowboys?

Textbooks, movies, and television have never portrayed black cowboys. With few exceptions, no Western novel has been written exclusively about black cowboys on the American frontier.

Black cowboys helped to create our image of a wild and rugged life on the Western frontier. One of the best known black cowboys in Arizona was Nat Love. Nat worked for an outfit on the Gila River, becoming their chief brand reader. Nat (known as Deadwood Dick) wrote an autobiographical book of his life as a cowboy in Texas and the Territory of Arizona. He painted legends from the reality of his own experiences. (See pictures)

Many textbook writers have not dealt with an important part of our nation's history. They have ignored the lives and accomplishments of black American cowboys. To correct that omission we must, as educators, begin searching for answers.

As a Social Studies Educator, I began asking questions about the role of the black cowboy in the development of the Western frontier. What was the role of the black in the West? Did the Territory of Arizona have any black cowboys? How did the black cowboys who were here get to Arizona?

America in the nineteenth century was particularly conscious of race. Were the pioneers of the Arizona frontier equally as racist? Could a black cowboy achieve the same roles as a white cowboy? Did black and white cowboys perform similar jobs, or did the black cowboy only do menial jobs?

The Emancipation Proclamation freed Southern slaves. How did that "freedom" affect the role of the black cowboy in Arizona territory? What was the relationship between black and white cowboys on the range? How restricted was the life of a black cowboy due to racial prejudice?

The American Southwest had its share of legends about rough and tough cowboys, and even tougher law breakers. One question that I thought deserved an answer dealt with black law breakers. Were there any black cattle rustlers? Had any black cowboys been hung for cold bloodedly killing another cowboy in a true Western-style shoot-out?

As I began finding answers to some of those questions, new questions began to surface. The answers that I was able to find were limited only by a lack of primary source information. What we know of those early black cowboys and their lives is what others have written about them. Cowboys in the Old Southwest did not ordinarily have time to keep diaries. Some of them could not read or write. With two or three exceptions, most of those black cowboys never wrote autobiographical books about their exploits.

The principal source of information for this paper came from books written by such scholars as Durham, Jones, Katz, Porter and Savage. Two books, each authored by a former black cowboy, prove a vivid picture of their lives and times. Bill Picket(Pickett) wrote Bulldogger: The Biography of a Black Cowboy and Nat Love wrote Life and Adventures of Nat Love Better Known in the Cattle Country as "Deadwood Dick" by Himself. (See pictures)

Paperback books written for elementary and high school students that included information about black frontier cowboys are relatively few. Three books seemed designed for students. They are, Once In The Saddle: The Cowboy's Frontier 1866-1896 by Laurence Ivan Seidman, The Adventures of Negro Cowboys by Philip Durham and Everett L. Jones, and The First 100 Years- A History of Arizona Blacks by Richard E. Harris.

As Social Studies Educators we are obliged to make this part of the Black Heritage available to all of our students.

This paper was designed to bring together the ideas and opinions of many scholars who have done research on the role of the black cowboy on the Western frontier. This paper was not designed to be an original in-depth research study on the topic.

A major purpose in writing this paper was to tantalize teachers and students with enough information about resources on the topic to stimulate them to do similar, original, historical studies within their own communities.

The Selected Resources at the conclusion of the paper were specifically selected so that both teachers and students may use them. The resources include books, journal articles, inexpensive paperback books, and other materials.

April, 1984

Edward Holmes, Jr.

Objectives for a Unit on Black Cowboys in Arizona

1. To provide teachers and students with a basis for making relevant decisions about the problems of black men in a segregated 19th century Southwestern society.
2. To provide students with a basis for independent study of the role of black men and women in the American Southwest in the 19th century.
3. To provide students and teachers with selected reading/audio-visual resources on the black cowboy in the Southwest.
4. To provide students and teachers with a vehicle for dealing with the real problems of the 19th century black cowboy in the segregated Territory of Arizona.
5. To illustrate that the black man working on the trails herding cattle from Arizona to markets in the Northwest in the 19th century Southwest had greater opportunities for equality of life than anywhere else in the United States.
6. To explore the opportunities that some black men had for advancement in 19th century Arizona by working in the cattle industry.
7. To stimulate teachers and students to explore such areas of new interest as: (a) the role of black women in the Southwest in the 19th century, (b) the opportunities for black men in the Southwest, (c) the degree of segregation experienced by black, Oriental, and Mexican-American men and women in the Southwest during the 19th century.

Methodology

1. Use student and/or teacher lectures on black cowboys in the Southwest.
2. Divide the class into small discussion groups (with no more than 5 students per discussion group).
3. Assign a student to record notes on what each group discussed.
4. Bring the individual groups together to share their ideas with the whole group.
5. When practical use slides, movies, tapes, and music of the period, to enhance the unit.
6. Suggest to students that they might want to tape record senior citizens within the community that have personal knowledge of black cowboys in the Territory of Arizona.

Techniques

A typical class period might enclude a brief lecture by the teacher, or students presenting papers(reports) on black cowboys who lived in the 19th century American Southwest. For a 50 minute class period, allot 20-25 minutes for the formal presentation. Then, divide the class into small discussion groups (with approximately 5 members per group) to examine/share with each other ideas/opinions/ experiences that they have had as a result of studying about Black Cowboys in the Territory of Arizona. Have them relate the experiences of black cowboys and other minority groups in Arizona with the problems of black and other minority groups in 20th century Arizona society. Each small discussion group may be assigned a related topic to research and report back to the class--such topics as: racism in the 19th century Southwest, the role that segregation played in 19th and 20th century Arizona, the role of black women in 19th and 20th century Arizona, black family life in the Territory of Arizona in the 19th century. For

a 50 minute class period, allot 15 minutes for the group discussions. (Ideally, the students will continue their discussions and group processing outside of the classroom, and should be encouraged to do so) Reconvene the class into one large group. Have a spokesperson from each small group share with the entire group what their particular group discussed. Seek divergent opinions from students. Allow the students to process those divergent opinions, and arrive at a mutually satisfactory answer. The large group processing and discussion may take only 10 minutes or as much as 40 or 50 minutes. Allot sufficient time for students to confront and process each others questions and responses.

Black Cowboys in Arizona

Between 1865 and 1900, there were at least 5,000 black cowboys who went up the Chisholm Cattle Trail from the Texas Panhandle. Black cowboys were also in Oklahoma and the Territory of Arizona. The black cowboys in the Territory of Arizona were fewer in number than in Texas, but they played a very important role in the development of the cattle industry in the territory. Black cowboys have actually been a part of the Arizona cattle industry for at least 110 years.[1] Although they were rarely mentioned in newspapers, diaries, articles, or books, they did exist. In 1872, for example, Nat Love, nicknamed "Deadwood Dick"[2] (W.S. Savage in Blacks in the West[3] also gave him the nickname "Red River Dick") was hired by the Pete Gallinger company, whose immense ranch was located around the Gila River area in southern Arizona. Who was Nat Love? What did he do?

Nat Love

Nat Love was an ex-slave from Tennessee who came to the Pete Gallinger company as a bronco-buster (a talent he learned as a slave on a plantation in Tennessee). Nat was only fifteen years old when he came to the Territory of Arizona.[4] Nat Love received the nickname "Deadwood Dick" as the result of a roping contest.[5] In 1876, in Deadwood City, in the Dakota Territory (Savage incorrectly places the contest in Deadwood, Arizona[6]) a group of gamblers and miners collected a purse of $200.00 for a Fourth of July roping contest. The contest consisted of roping and saddling a mustang (wild horse) selected at random, and riding him in the shortest time. Nat, who had just delivered a herd of Longhorn cattle to Deadwood City from the Gallinger ranch in Arizona, decided to enter the contest. Nat was one of six black cowboys or bronco-busters who entered the event.

In nine minutes, Nat proceeded to rope, throw, tie, bridle, saddle, and ride his mustang. It was a record that held until he left the range. From then on he was known as "Deadwood Dick", champion roper of the Western cattle country. That is how he recounted the event in his autobiographical book, Life and Adventures of Nat Love Better Known in the Cattle Country as "Deadwood Dick" by Himself.[7] The book was originally published in 1907.

After having won the contest, Nat returned to the Gallinger ranch in Arizona for a few months, then he took off for Dodge City, Kansas. In the 1890's Nat settled down and became a Pullman porter and was married, then in 1907 he published his spiced up life story.[8]

Where Did They Come From ?

There were fewer black cowboys and bronco-busters in the Territory of Arizona than in Texas or Oklahoma. Many rode out of Texas, Oklahoma, and the South after the Civil War, often alongside their former masters on their fortune-hunting trips to the new west.[9] There were only 155 Negroes in the Arizona territory by 1880, their population jumped to 1,357 by 1890.[10] Seidman and Harris are in agreement that at the end of the Civil War in 1865, many young black men joined Texas, Oklahoma, and Arizona trail crews and went on the trail, herding beef cattle up the Chisholm Trail to northern markets.[11] The cowboys herded the cattle to Colorado, and then on to Wyoming, Montana, and finally Idaho.[12] (See map in pictures section)

The Importance of Black Cowboys

Few black cowboys (cow-hands) ever became foreman or trail boss. White cowboys from the deep south refused to take orders from black men.[13] Many black cowboys were hired to do bronco-busting, the hardest work around the outfit.[14] William Loren Katz in The Black West claimed that there was no discrimination against blacks when it came to wages.[15] Ironically,

all cowhands, were called cowboys.[16] Blacks worked hard as cooks, brand readers,[17] bronco-busters, and did their share of eating dust at the end of a trail herd. Black cowboys did all the jobs that other cowboys did, and more.[18]

Blacks (and Mexicans) were an important element in the ranks of cowboys in the Arizona territory. Seidman noted that of the 35,000 men who went up the Chisholm Trail from 1865 to 1895, at least 5,000 were black.[19] Katz in The Black West noted that the typical trail crew of eight usually included two black cowboys.[20]

Kenneth W. Porter in The Negro on the American Frontier[21] quoted George W. Saunders of the Texas Trail Drivers Association, who authoritatively estimated that of the 35,000 men who went up the trail from Texas with herds during the Great Age of the cattle industry (1866-1895), "about one-third were Negroes and Mexicans."[22] Porter claimed that the estimates by Saunders were closely confirmed by extant lists of trail-herd outfits which identified their numbers by race.

The lists also demonstrated that blacks out-numbered Mexicans by more than two to one-slightly more than 63 percent white, 25 percent black, and slightly under 12 percent Mexican.[23]

As Porter explained in The Negro on the American Frontier:

> The racial breakdown of individual outfits, of course varied widely. Some were nearly all of one race, such as the 1874 outfit which was all-Negro, except for a white boss, or the 1872 outfit which consisted of a white trail-boss, eight Mexicans, and a Negro; but more typical were the two 1877 outfits composed, respectively, of seven white and two Negro cowboys, and a Negro cook; and seven whites, two Negroes, and a Mexican hostler.[24]

Harris in The First 100 Years-A History of Arizona Blacks noted that the cattle business was an integral part of the West's economy, and black ranch-hands often constituted a fourth of the work force.[25] Porter stated that many outfits had no Mexican cowboys at all, but that it was an exceptional outfit that did not have at least one black. Porter had not researched the Arizona territory, if he had, he would have found that many cattle ranches were owned by Mexicans, had only Mexican cowboys (vaqueros), or Mexican and Indian cowboys, and were quite profitable operations. Enough of the outfits in the West were nearly all black, or a third or more black, to bring the number of black cowboys up to the estimated twenty-five percent of the total.[26]

A trail herd outfit of about a dozen men would, on the average, consist of seven or eight white cowboys, including the trail boss, three blacks- one of whom was probably the cook, while another might be the horse wrangler, and the third would simply be a trail hand-and one or two Mexicans; if a black was not the wrangler, then a Mexican often was.[27]

Needless to say, this was not the typical cowboy outfit that one saw in movies, television, or read about in Western novels. A typical cowboy outfit in the movies consisted only of white, Anglo-Saxon cowboys.

Hierarchy of a Cattle Ranch or on the Trail

What role did the black cowboy have in the hierarchy of a "typical" Arizona territory cattle ranch? What was his role on the cattle trail?

Ranch Foreman or Trail Boss

The black cowhand, however able he was, rarely rose to the position of foreman or trail boss. The chief obstacle in his becoming a foreman or boss was a generally held belief that a black simply did not possess the qualities necessary for such a position. If he was capable, there was always the problem of a Southern white foreman or trail boss refusing to recognize his black counterpart's authority, merely because he was black. The ranch foreman supervised all the men on the ranch, the trail boss was in total charge of the men (and cattle) while on the long drive to the Northern markets.[28]

Ranch Cook or Trail Cook

High in the hierarchy of cow-country employees was the ranch or trail cook. The trail cook ranked next to the foreman or trail boss, and in camp, ruled supreme over an area of sixty feet around the chuckwagon.[29] The cook was paid from $5.00 per month more than the ordinary cowhand to to twice as much. The cook, if not typically black, was at least very frequently one.[30] Ramon Frederick Adams in Come and Get It: The Story of the Old Cowboy Cook, quoted a trail boss who wrote: "For cooks I always preferred darkies."[31] The black cow-country cook frequently possessed unusual abilities due, in part, to racial discrimination. Frequently the black cook had been brought up around the kitchen and stables of a plantation or ranch and at an early age had become acquainted with cooking

and horses. The unusually able and ambitious white cowboy knew that he could look forward to promotion to foreman or trail boss. The black cowboy of equal ability knew that to become ranch or roundup cook was about as much as he could expect to become.[32]

Bronco-busters and Ropers

Although every top hand had to be a skillful rider and roper, some were so outstanding as to be considered bronco-busters and/or ropers, par excellence, rather than merely uncommonly able cowboys.[33] The list of black bronc riders-although comparatively few of their names have survived-is long. Isom Dart(Ned Huddleson) of Brown's Hole, John Swain (sometimes erroneously referred to as"Nigger Jim"), Jim Perry, and William (from South Dakota).[34] While most of the famous riders were bronco-busters only as one aspect of thei work as cowhands, some, including a number of blacks, were officially recognized as ranch horsebreakers. Some were even full-time professional bronco-busters. Other black cowhands were particularly well known as ropers. Ab Blockers' Frank, Ike Word, Jim Simpson, and Jesse Pickett are examples of well known black ropers.[35] The abilities of black riders, horsebreakers, and horse-trainers was so well known as to contribute to the commonly held belief of the day that there was some natural affinity between blacks and horses.[36]

Top Hand

The vast majority of blacks on the ranch or "long drive" were neither wranglers (at the lower end of the hierarchy) or cooks (at the upper end of the hierarchy). They were top hands who rode the point on the long cattle drive to the Northern markets. The point-the position of honor-was at the front of the herd where the steers were strongest, most restless,

and most likely to try to break away. Only the most experienced top hands rode that position.[37] An experienced black would not be told to help the wrangler or to "eat dust" on the drag position while a white greenhorn rode at the point position.[38]

Ordinary Hand

The ordinary hand rode alongside the herd, insuring the continued movement of the herd. The ordinary hand was a full-fledged cowboy, but did not have the experience of a Top Hand. Most black cowboys were ordinary hands.[39]

Greenhorn or Fledgling Hand

The greenhorn or fledgling hand was usually the newest, most inexperienced member of the cowboy hierarchy. Old, experienced black cowhands frequently served as unofficial, one-man apprentice systems to white greenhorns. That was particularly true if the greenhorn was the employer's son or close relative.[40] Will Rogers got his first lessons in riding and roping from a Cherokee black employed by his father.[41] On the trail, the greenhorn held the least desirable position; bringing up the rear, where the tired cattle were comparatively easy to manage in what was known as the drag position. The drag position was least desired because the cowboy was "eating the dust" of the entire herd ALL DAY LONG.[42]

Wrangler

Blacks and Mexicans were frequently wranglers-in charge of the saddle horses not immediately in use-usually regarded as the lowliest job, except for that of wrangler's assistant, in the cattle industry.[43] There were some exceptions. Wranglers were "horse men" in the highest sense: capable of detecting and treating any illness or injury that the horses may have

sustained, selecting the proper horse for each job, and taking the "ginger" out of the tougher, more unruly horses. Among the better known blacks who became "horse men" on the frontier were Nigger Jim Kelly (horsebreaker, horse trainer, handyman, and gunfighter), and the famous John Chisum's "Nigger Frank" whom Chisum referred to as "the best line rider and horse wrangler I ever saw."[44]

Wrangler's Assistant

John Hendrix considered the job of wrangler's assistant to be the lowest job, without exception, on a cattle drive.[45] A young black or Mexican would hold that position, rarely did a white man start out as a wrangler's assistant.

Some Black Cowboys in Arizona

A Wild and Fearless Bunch

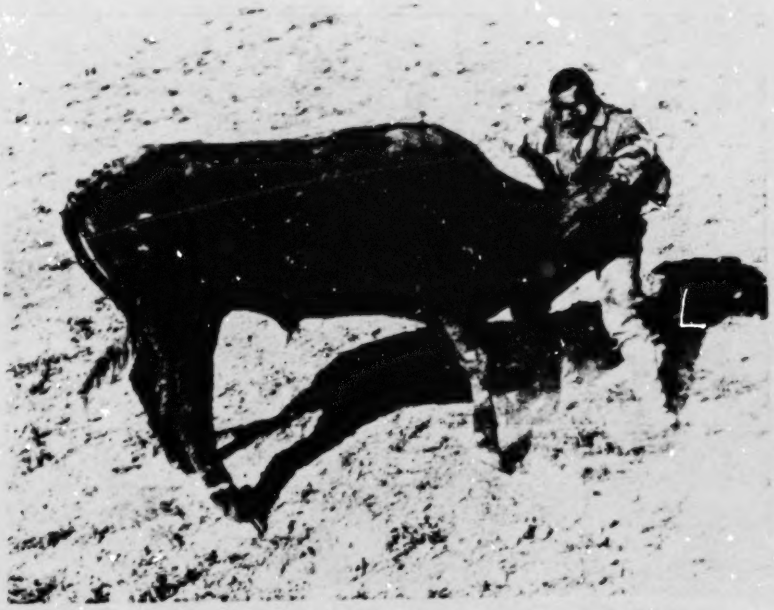
Gloria L. Smith in ARIZONA'S Slice of Black Americana: A Regional Survey of History referred to the black cowboys who came to Arizona as "visitors to Arizona".[46] There were many black cowboys in the Arizona territory. Some were just passing through, others became outlaws and killers, but most of them were hard working, hard riding cowboys. Some of the black cowboys that Smith and others have discovered were a wild and fearless bunch of men. Nat Love (Deadwood Dick) was spoken of earlier in this paper. Isom Dart (Ned Huddleson) who turned to horse-thievery and murder after being victim of several bad deals. Dart (Huddleson) was killed in 1900 by the infamous bounty hunter Tom Horn. Horn was hanged for the murder of a fourteen year old boy three years after he shot Dart.[47] Crawford Goldsby (Cherokee Kid) was the son of a black 10th Cavalry soldier and an Indian mother. Cherokee Kid was said to have left broken

Roy Rogers

Classic Western Cowboy of the 1940's B-Western Movies

Two of the classic Western stars: Roy Rogers and his sidekick Gabby Hayes in *Utah*.

Source: Julian Revels, "Once Upon A Time In The West," The Arizona Republic, Sunday, February 26, 1984, sec. E:5.



Bill Pickett bulldogging a steer at a rodeo

in Phoenix, Arizona circa 1900.

Courtesy of

G.M. Davies Photo
Barry Goldwater Collection
Arizona Historical Foundation Photograph Catalog
Arizona Historical Foundation
Carl Hayden Memorial Library

Arizona State University

Tempe, Arizona

Bill Pickett bulldogging a steer at a rodeo

in Phoenix, Arizona circa 1900.

Courtesy of

G. M. Davies Photo
Barry Goldwater Collection
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Carl Hayden Memorial Library
Arizona State University
Tempe, Arizona

Bill Pickett bulldogging a steer at a rodeo

in Phoenix, Arizona circa 1900.

Courtesy of

G.M. Davies Photo
Barry Goldwater Collection
Arizona Historical Foundation Photograph Catalog
Arizona Historical Foundation
Carl Hayden Memorial Library

Courtesy of

The Arizona Historical Society
Tucson, Arizona

1893

John Slaughter
Swain
(Swain)

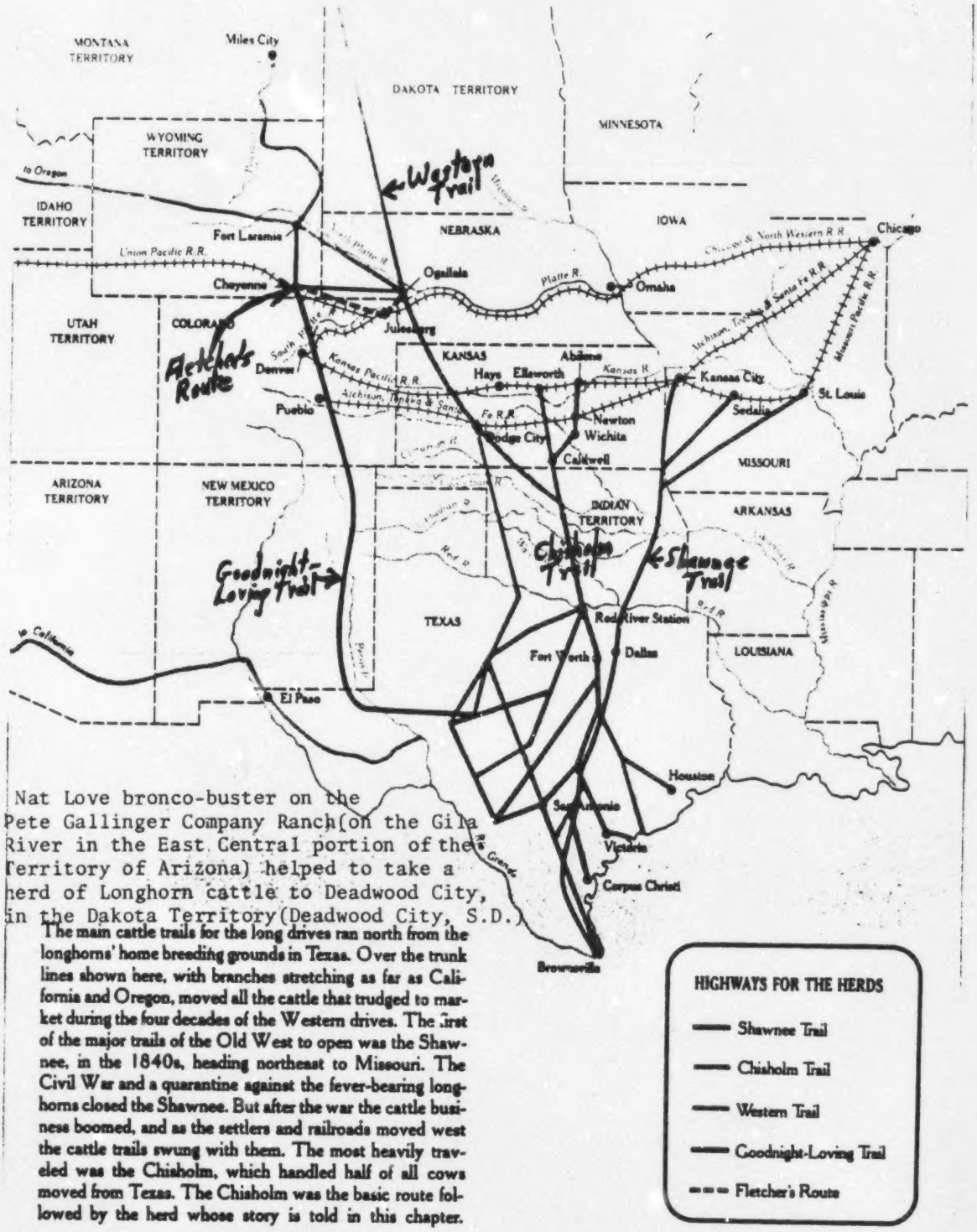
born a slave in Texas. He was given by his mother to John Slaughter.
Swain helped John Slaughter on one of the great cattle drives from Texas
to Arizona ca 1881 – Came to Tucson 1879

Courtesy of

The Arizona Historical Society
Tucson, Arizona

#56796 -> Subjects: Negroes
Cowboys of Northwestern Arizona
Joseph Woods, Negro Jeff, Nat Greer, Hi Hatch, Albert F. Potter
From McClintock "Arizona the Youngest state" Vol. II 24

HIGHWAYS FOR THE HERDS



Nat Love bronco-buster on the Pete Gallinger Company Ranch(on the Gila River in the East Central portion of the Territory of Arizona) helped to take a herd of Longhorn cattle to Deadwood City, in the Dakota Territory(Deadwood City, S.D.)

The main cattle trails for the long drives ran north from the longhorns' home breeding grounds in Texas. Over the trunk lines shown here, with branches stretching as far as California and Oregon, moved all the cattle that trudged to market during the four decades of the Western drives. The first of the major trails of the Old West to open was the Shawnee, in the 1840s, heading northeast to Missouri. The Civil War and a quarantine against the fever-bearing longhorns closed the Shawnee. But after the war the cattle business boomed, and as the settlers and railroads moved west the cattle trails swung with them. The most heavily traveled was the Chisholm, which handled half of all cows moved from Texas. The Chisholm was the basic route followed by the herd whose story is told in this chapter.

Courtesy of:

Denver Public Library, Western History Department, as found in: William H. Forbis, The Old West-The Cowboys(New York: Time-Life Books, 1973),p.145.

The Life and Adventures

OF

NAT LOVE

BETTER KNOWN IN THE CATTLE COUNTRY AS

"DEADWOOD DICK"

—BY HIMSELF—

—o—

A TRUE HISTORY OF SLAVERY DAYS, LIFE ON THE GREAT CATTLE RANGES AND ON THE PLAINS OF THE "WILD AND WOOLLY" WEST, BASED ON FACTS, AND PERSONAL EXPERIENCES OF THE AUTHOR

—o—

LOS ANGELES CALIFORNIA

NAT LOVE, AUTHOR

Courtesy of

Arizona Room
Carl Hayden Memorial Library
Arizona State University
Tempe, Arizona

The Roping Contest at Deadwood, S. D.

Courtesy of

Arizona Room
Carl Hayden Memorial Library
Arizona State University
Tempe, Arizona

From: The Life and Adventures of Nat Love-

In My Fighting Clothes

Courtesy of

Arizona Room
Carl Hayden Memorial Library
Arizona State University
Tempe, Arizona

From: The Life and Adventures of Nat Love-

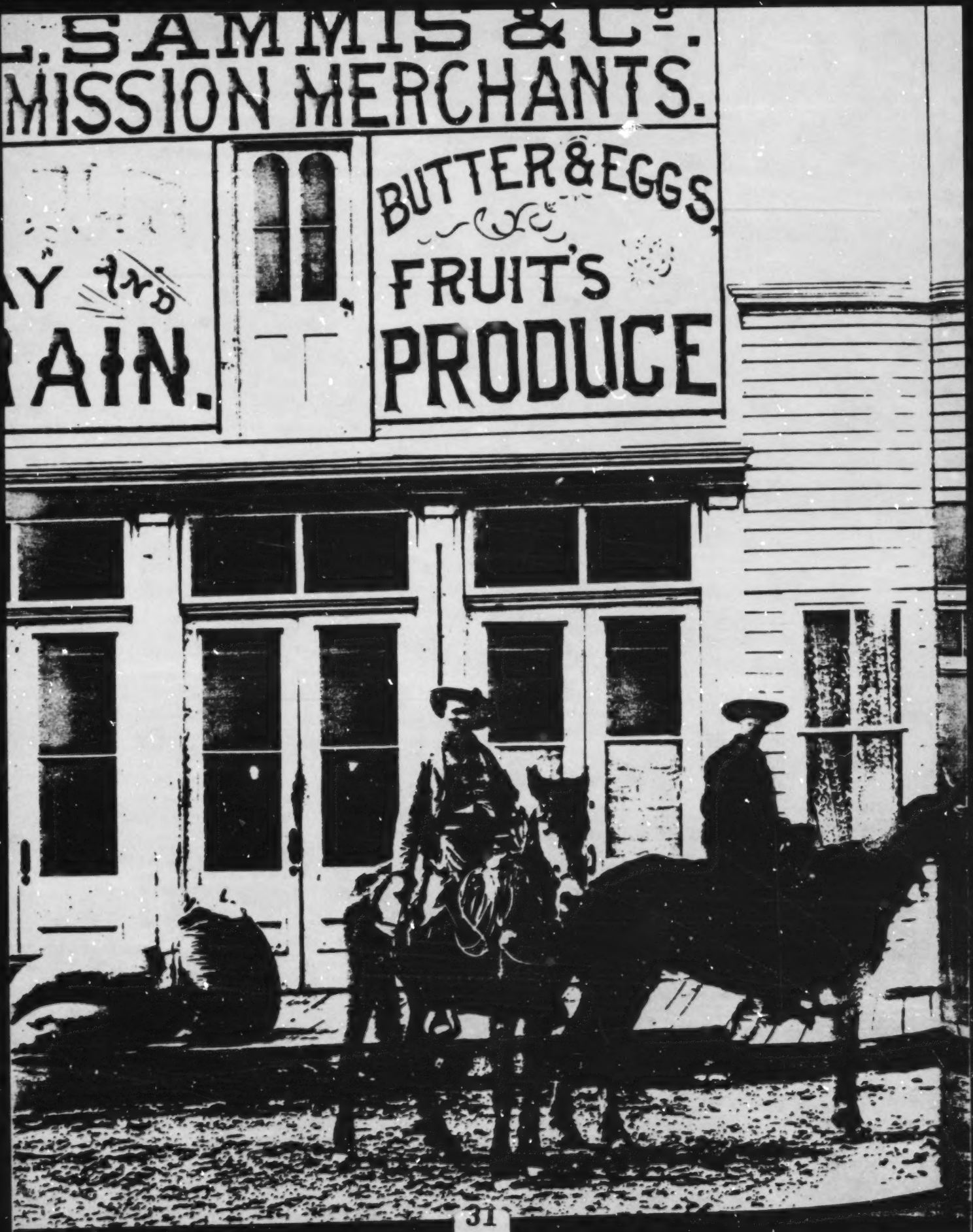
A BLACK COWBOY

Courtesy of:
Denver Public Library, Western History Department, as found in:
William H. Forbis, The Old West-The Cowboys(New York: Time-Life Books, 1973),p.232.

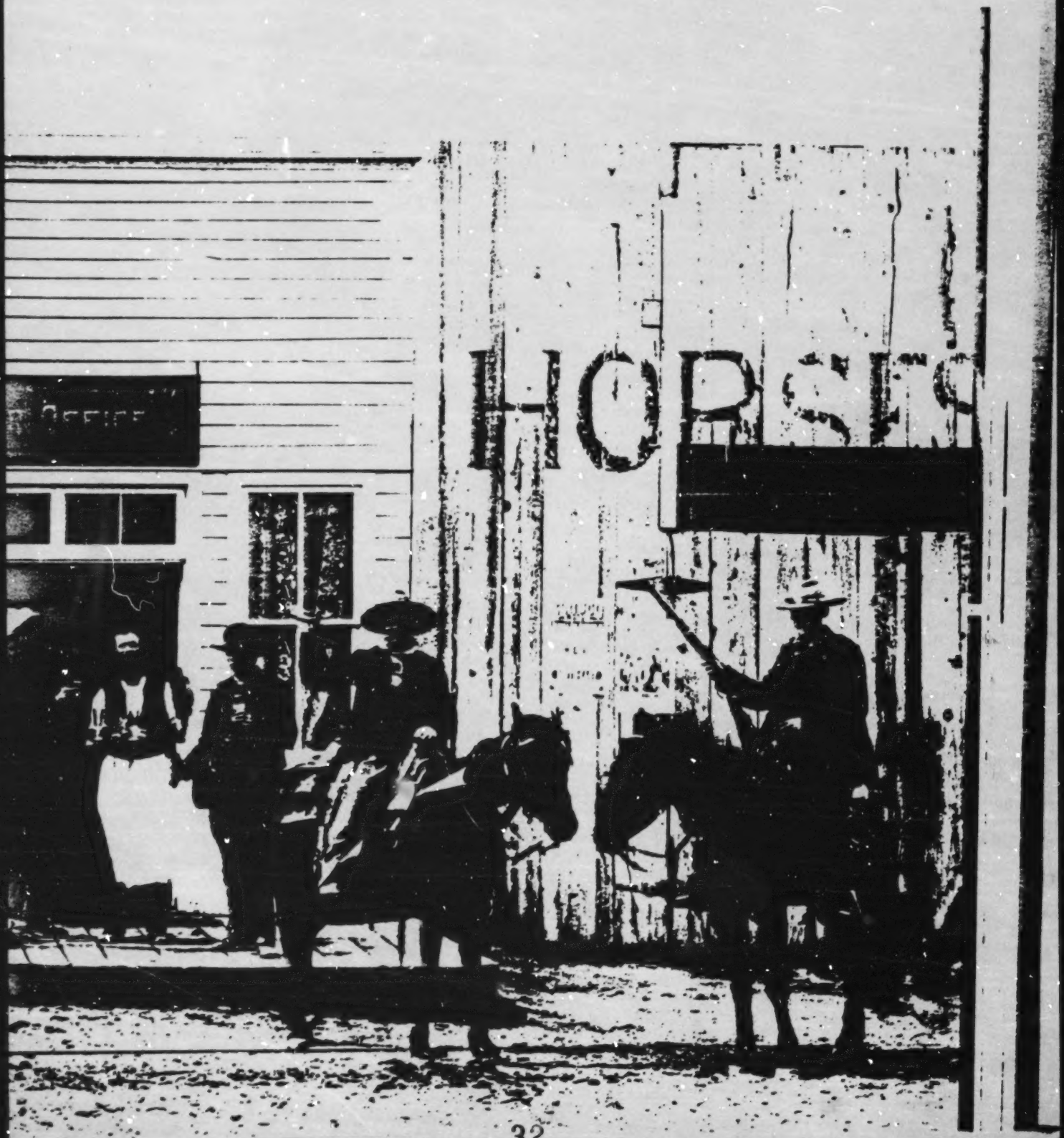
(The following two pictures are two halves of one picture. This is the only picture of four black cowboys at the end of a trail run, whooping it up in town.)

The original picture on pp.178-179 of the following book clearly shows that all four men on horseback are black cowboys.

Courtesy of:
Denver Public Library, Western History Department, as found in:
William H. Forbis, The Old West-The Cowboys (New York: Time-Life Books, 1973), pp.178-179.


L. SAMMIS & Co.
MISSION MERCHANTS.
BUTTER & EGGS,
FRUIT'S
PRODUCE

Cattle-town businessmen, like the barkeeper standing in the "office" doorway of a New Mexico saloon, gouged most of a cowboy's trail wage. Cowboys also splurged in general stores like Dodge City's Wright, Beverley and Company, which did a daily business of $1,000 in the boom season.



hearts and broken bodies along his pathway.[48] Cherokee Kid died on the gallows for his crimes before his 21st birthday.[49] Jeff (Nigger Jeff) came to the Holbrook-St. Johns area with the Greer family in 1877.[50] As part of the Greer cattle crew Jeff became involved in the range war between Greer and Solomon Barth. Barth was the leader of the Mexican-American sheep raising community in St. Johns.[51] John Swain, who finally settled in Tombstone, worked for Mr. John Slaughter. Swain was incorrectly identified by Durham and Jones in The Negro Cowboys as Jim the Giant. It was John Swain, not "Jim the Giant", who fought the great John L. Sullivan when Sullivan came to Tombstone in 1884. Sullivan had offered five hundred dollars to any local man who would fight him for two rounds. Swain took up the offer but caught a blow on the top of his head and did not last the first round.[52,53] Olive W. Burt in Negroes In The Early West claimed that "Jim the Giant" became a sheriff in Tombstone, and helped to clean out some of the more notorious characters of the town.[54] Richard Harris in The First 100 Years-A History of Arizona Blacks, claimed that Durham and Jones were wrong in identifying Jim the Giant, and not John Swain, as the combatant of John L. Sullivan. He was also challenging Burt. Harris contends that it was John Swain who assisted Sheriff John Slaughter. Slaughter was, for a time, Cochise County sheriff, and frequently called upon his cowhands (black, white, Mexican) to assist him in the performance of his duties as sheriff. Swain was not a sheriff of Cochise County, as Burt claimed, but he did assist Slaughter when the going got tough.[55]

The last black cowboy mentioned by Gloria Smith was Black Jack Ketchum. Ketchum was a cowhand in San Simeon and became the most picturesque outlaw in all of Cochise County, Arizona, according to Joe Chisholm in Brewery Gulch, Frontier Days of Old Arizona-Last Outpost of the Great

Southwest.[56] Smith was incorrect, Black Jack Ketchum was not black, but was a superb blackjack player.

Black Rodeo Cowboys

Black rodeo cowboys who lived in the Territory of Arizona (or were just travelling through the area) included Nat "Deadwood Dick" Love, Jacob Dodson, who with Don Jesus Pico (both Dodson and Pico came to the Arizona territory with white pioneer General John Charles Fremont) joined a rodeo circuit with two equally famous black riders Bill Pickett(master practitioner of the art of bull-dogging on the rodeo circuit[57]) and Jess Stahl. Jess or "Peerless " Jessie Stahl was considered the best rider of wild horses in the West.[58] Their rodeo tours probably came through Arizona territory.[59]

Discrimination Against Black Cowboys

Like other men of the late 19th century, the white majority of cowhands were unabashed racists, according to William Forbis in The Cowboys.[60] Black cowboys were usually referred to as "niggers", e.g., Nigger Jim[61] or Nigger Jeff.[62]

Historian Kenneth W. Porter indicated that black cowboys may have suffered less discrimination than almost any other occupation open equally to blacks and whites at that time.[63] There was less discrimination out on the trail than in the small towns then beginning to spring up throughout the American Southwest. Black cowboys were absolutely excluded from bawdy houses (houses of prostitution) that had white clients (although the prostitutes themselves may have been both black and white).[64] William Loren Katz in The Black West claimed that the closer the black cowboy rode to town, to its white women and white social institutions (taverns, churches, clubs), the more likely he was to confront racial barriers.[65] Katz also

noted that in some saloons blacks and whites gathered at opposite ends of the long bar, however two pictures in his own book The Black West seem to show integrated saloons.[66] The pictures in Once In The Saddle by Laurence Seidman also seem to show an integrated saloon.[67] Kenneth Porter in The Negro on the American Frontier further suggests that most black cowboys in integrated trail crews tended to avoid the possibility of being shot and killed by simply avoiding most of the more bloody range confrontations.[68]

The Black Cowboy in Fiction

Black cowboys were not adequately represented in Western novels, movies, or television. Katz, in The Black West, had an illustration of one five-cent Western novel, "Arizona Joe-The Boy Pard of Texas Jack" which was published in 1887.[69] It is, apparently, the single existing small novel that deals with a black cowboy. The novel is presently the property of the Denver Public Library, Denver, Colorado, and is in their Western History Room. That single example of a Western novel about a black cowboy serves to illustrate the rarity of such literature. Durham and Jones were convinced that, "Today...ignorance of history is the most important reason that the Negro cowboy does not ride in fiction."[70] They noted that one possible explanation of the nearly complete white monopoly of roles in Western fiction and drama was the unique status of the cowboy as an American folk hero. American movies and television have made of the American cowboy a noble Anglo-Saxon type, as in Owen Wister's The Virginian.[71] In reality, there were many black and Mexican wranglers, cowboys, bronco-busters, ropers, trail cooks, and a few black trail bosses. It must not be forgotten that during that brief period in the history of the American Southwest when the cowboy was the King of the Range, blacks were offered a greater opportunity for a better life than anywhere in the United States.

Black cowboys worked, ate, slept, played, and on occasion fought side-by-side with the other cowboys. The ability and courage of the black cowboy won both respect and admiration from his boss and fellow cowhands.[72]

Summary

Although the Territory of Arizona did not have as many black cowboys as other states such as Texas, it did have quite a few during the thirty year period following the Civil War (1861-1865) when black slaves were emancipated by Abraham Lincoln, and the former male slaves ventured into the new territory. The black cowboy in Arizona was trusted and respected as "bronco-busters", ropers, wranglers, point men on the trail, and brand specialists. More often than not, the trail (chuckwagon) cook was black. In the segregated Old West, the highest position of authority that a black man could hope to achieve was that of trail cook. The black trail cook often held a position of authority second only to that of the trail boss.

Such famous black rodeo cowboys as Bill Pickett and Jess (Peerless Jessie) Stahl lived and traveled throughout the Arizona territory on the rodeo circuit.

Some black working cowboys who lived in Arizona included Nat Love (who later went on the rodeo circuit); Isom Dart (working cowboy turned rodeo clown turned cattle rustler); John Swaim(who settled in Tombstone, worked for John Slaughter, and fought John L. Sullivan); Dave Lucas, whose mother was a cook at Fort Lowell, after her death became a cowboy in Tucson; and Crawford Goldsby (Cherokee Kid) who died on the gallows before his 21st birthday.

Cowboys during this time period were tough, sinewy men, addicted to getting a job done in spite of all obstacles. The black cowboy in the Territory of Arizona was an especially strong man: tough, resilient, skilled, loyal, and independent. The black cowboy was physically as tough as nails. Mentally, the black cowboy was equally strong. He had to be strong to withstand the barbs of a segregated society.

The black cowboy was a man whose contribution to the cattle industry in the Territory of Arizona was important. It is a shame that we are just beginning to discover how valuable a contribution he made.

Conclusions

Historians who have written about the black cowboy in the American Southwest such as Porter, Savage, Katz, Durham and Jones, conclude that although life in the Territory of Arizona was not a Utopia for the black cowboy who lived and worked on the range between 1861 and 1885, and although black cowboys were not always treated as "equals" by their counterparts, they did much together. The black, white, and Mexican cowboys worked together. They ate, slept, and fought as a unit to protect the cattle. As Historian Kenneth W. Porter said, this demonstrated that large numbers of men of differing racial background could live and work together on an equal footing. A fact that had been impossible in the United States during the previous two hundred years.

Philip Durham and Everett L. Jones in The Negro Cowboys reasoned that black cowboys never made the local newspapers, rarely fought in bloody range wars, and never were named or described in memoirs of old cattlemen. As a consequence, the black cowboys have been forgotten. The Durham and Jones book is considered as one of the most definitive sources of information on the black cowboy.

It is no accident that in Arizona the existing records show only a few black cowboys-such as Jim the Giant; Bat, who fought off Mexican bandits; and Jeff, who rode in a range war. The fact is that the only reason for black cowboys in the Territory of Arizona having their names printed in the newspapers of the day was if they had committed such crimes as rustling cattle, murdering someone, raping a white woman, or robbing a bank, stagecoach, or train. The other black cowboys in the territory received no recognition for their accomplishments. It is the lives of those men that we must begin to investigate. They must not be forgotten.

Dr. W. Sherman Savage, Historian and authority on the accomplishments of blacks in the Old West, concluded that blacks are still working as cowhands throughout various parts of the region. He speculated that there are more black cowhands working today in the West/Southwest than during the days of Nat Love and "Eighty" John Wallace.

With the passing of the range went much of the romantic interest in the Old West. The cattle business still goes on, but the cattle are now shipped by train or truck.

The romantic era of the cowboy, so often depicted on film, is no more. Black, white, and Mexican-American cowboys still work on the range. They are just as rough, tough, loyal, and hard working as their nineteenth century predecessors, but the glamour of their lifestyle has gone. Today, cowboys herd cattle with dune buggies and helicopters, the world is a different place.

Footnotes

1 Philip Durham and Everett L. Jones, The Negro Cowboys (New York: Dodd, Mead & Company, 1965), p.111.

2 W. Sherman Savage, Blacks in the West (Westport, Connecticut: Greenwood Press, 1976), p.90.

3 Ibid., p.90.

4 Richard E. Harris, The First 100 Years-A History of Arizona Blacks (Apache Junction, Arizona: Relmo Publishers, 1983), p.28.

5 Nat Love, Life and Adventures of Nat Love Better Known in the Cattle Country as "Deadwood Dick" by Himself (Los Angeles, 1907; reprinted, New York: Arno Press, 1968), pp.91-93.

6 Savage, Blacks in the West, p.90.

7 Nat Love, Life and Adventures of Nat Love, p.93.

8 Harris, The First 100 Years- , p.30.

9 Ibid., p.20.

10 Ibid., p.4.

11 Laurence Ivan Seidman, Once In The Saddle (New York: A Mentor Book of New American Library, 1973), p.173.

12 Durham and Jones, The Negro Cowboys, p.121.

13 Seidman, Once In The Saddle, p.173.

14 William Loren Katz, The Black West, rev. ed. (Garden City, N.Y.: Anchor Press/Doubledav, 1973), p.147.

15 Katz, The Black West, rev. ed., p.148.

Footnotes (Continued)

16 Durham and Jones, The Negro Cowboys, p.80.

17 Savage, Blacks in the West, p.90.

18 Seidman, Once In The Saddle, p.173.

19 Ibid, p.173.

20 Katz, The Black West, rev. ed., p.146.

21 Kenneth W. Porter, The Negro on the American Frontier (New York: Arno Press and The New York Times, 1971), p.495.

22 Ibid., p.495.

23 Ibid., p.495.

24 Ivid., p.495.

25 Harris, The First 100 Years- , p.20.

26 Porter, The Negro on the American Frontier, p.495.

27 Ibid., pp.495-496.

28 Ibid., pp.507-509.

29 E.C. Abbott and Helena Huntington Smith, We Pointed Them North: Recollections of a Cowpuncher (New York, 1939), pp.261-264, quoted in Kenneth W. Porter, The Negro on the American Frontier (New York: Arno Press and The New York Times, 1971), p.499.

30 Porter, The Negro on the American Frontier, p.503.

Footnotes (Continued)

31 Ramon Frederick Adams, Come and Get It: The Story of the Old Cowboy Cook(Norman, Oklahoma: University of Oklahoma Press, 1952),pp.21-22.

32 Porter, The Negro on the American Frontier, p.507.

33 Ibid.,p.499.

34 Ibid.,p.500.

35 Ibid.,p.501.

36 Frederic Remington, "Vagabonding with the Tenth Horse," The Cosmopolitan, XXII (February 1897):352, quoted in Kenneth W. Porter, The Negro on the American Frontier(New York: Arno Press and The New York Times, 1971),p.496.

37 Porter, The Negro on the American Frontier,p.497.

38 Ibid.,p.514.

39 Ibid.,p.497.

40 Ibid.,p.498.

41 Homer Croy, Our Will Rogers(New York: Duell, Sloan and Pierce, 1953), pp. 19-20, 250,334.

42 Porter, The Negro on the American Frontier, p.497.

43 Ibid.,p.496.

44 Ibid.,p.497.

45 John Hendrix, If I Can Do It Horseback(Austin, Texas: The University of Texas, 1963),p.205.

46 Gloria L. Smith, ARIZONA'S Slice of Black Americana: A Regional Survey of History(Tucson, Arizona: Gloria L. Smith, 1976),Chpt.3, p.9.

Footnotes (Continued)

47 Harris, The First 100 Years- ,p.21.

48 Ibid.,p.21.

49 Ibid.,p.21.

50 Ibid.,p.22.

51 Durham and Jones, The Negro Cowboys,pp.114-116.

52 Ibid.,p.112.

53 Harris, The First 100 Years- ,p.23.

54 Olive W. Burt, Negroes In The Early West(New York: Julian Messner, 1969),p.78.

55 Harris, The First 100 Years- ,p.25.

56 Joe Chisholm, Brewery Gulch, Frontier Days of Old Arizona-Last Ourpost of the Great Southwest(San Antonio, Texas: The Naylor Company, 1949),pp.100-103.

57 Katz, The Black West, pp.160-161.

58 Ibid.,p.146.

59 Smith, ARIZONA'S Slice of Black Americana: A Regional Survey of History, Chpt.3,p.9.

60 William H. Forbis, The Cowboys(New York: Time-Life Books, 1973),p.29.

61 Chisholm, Brewery Gulch, Frontier Days--- , p.42.

62 Durham and Jones, The Negro Cowboys, p.114.

Footnotes (Continued)

63 Porter, The Negro on the American Frontier, p.515.

64 Katz, The Black West, p.148.

65 Ibid., p.298.

66 Ibid., pp.149, 165.

67 Seidman, Once In The Saddle, p.88.

68 Porter, The Negro on the American Frontier, pp.516-518.

69 Katz, The Black West, p.164.

70 Durham and Jones, The Negro Cowboys, p.228.

71 Porter, The Negro on the American Frontier, p.495.

72 Ibid., p.521.

Selected Resources

Books

1. Alwyn Barr, Black Texans: A History of Negroes in Texas, 1528-1971 (Austin, Texas: Jenkins, 1973). 259pp. Price was $12.50. Available from Jenkins Publishing Company, P.O. Box 2985, Austin, Texas 78767.

2. Philip T. Drotning, Black Heroes in Our Nation's History(New York,N.Y.: Washington Squre Press, 1970). Chapter VII tells about several black cowhands.

3. Philip Durham and Everett L. Jones, The Negro Cowboys(New York,N.Y.: Dodd, Mead, 1965). 278pp. Request price when writing to : Dodd, Mead & Co., 79 Madison Avenue, New York, N.Y. 10016. This is the definitive (and readable) study of the five thousand black cowpunchers who road the Chisholm Trail after the Civil War. An excellent bibliography is included. For Black Arizona Cowboys see pp.111-118.

4. Bailey C. Hanes and Bill Picket (or Pickett), Bulldogger: The Biography of a Black Cowboy(Norman, Oklahoma: University of Oklahoma Press, 1977). Price was $11.95. For further information on the availability of this book write to: University of Oklahoma Press, 1005 Asp Avenue, Norman, Oklahoma 73019.

5. William Loren Katz, The Black West, rev. ed. (Garden City, N.Y.: Anchor Press of Doubleday & Co., Inc., 1973). Price for cloth bound was $12.95. Price of paperback was $5.95. Chapter 6, "The Cowboys", pp.143-166, is excellent. On the whole this is an excellent book, widely exploring the presence of Black Americans in all facets of the developing American West. The chapter is filled with rare and accurate pictures of black cowboys. The book includes an excellent bibliography broken into various categories.

6. William Loren Katz, Black People Who Made The Old West(New York, N.Y.: Crowell, 1977). 181pp. Price was $7.95. For further information on the availability of this book write to: Crowell, %Harper & Row, Publishers, Inc., 10 E. 53rd St., New York, N.Y. 10022.

7. Nat Love, Life and Adventures of Nat Love Better Known in the Cattle Country as "Deadwood Dick" by Himself (Los Angeles, 1907, reissued in 1968 by Arno Press, Inc.) Nat Love was born in a Tennessee slave cabin in 1854, arrived in Dodge City at age 15, began working with a trail herd, and later became a rodeo celebrity. This is his life story, very colorful and somewhat exaggerated. Arno Press is a part of Ayer Company, 99 Main St., Salem, New Hampshire 03079.

8. Kenneth Wiggins Porter, The Negro on the American Frontier(New York: Arno Press, 1970). This book contains several scholarly articles on black cowboys, particularly "Negro Labor in the Western Cattle Industry, 1866-1900". Arno Press is a part of Ayer Company, 99 Main St., Salem, New Hampshire 03079.

9. W. Sherman Savage, Blacks In The West(Westport, Connecticut: Greenwood Press, 1976). For information on black cowboys see pp.87-95. This book has a very extensive bibliography.

Selected Resources (Continued)

10. Gloria Quinn Smith, ARIZONA'S Slice of Black Americana: A Regional Survey of History (Tucson, Arizona). This book is available from the University of Arizona Library. In Arizona it may be obtained from one of the three university libraries through Inter-Library loan.

Journal Articles

1. Philip Durham, "The Negro Cowboy," American Quarterly VII, no.3 (Fall 1955):291-301.

2. John M. Hendrix, "Tribute to Negro Cowmen," Cattlemen (February 1936).

3. John H. Herman, "Black Cowboys Are Real," Crisis 47 (September 1940): 280-281,301-302.

4. Jerrold J. Mundis, "He Took the Bull by the Horns," American Heritage XIX (December 1967):50-55. Has a peiture of Bill Picket(Pickett). The article deals with Bill Pickett's famous rodeo act.

5. W. Sherman Savage, "The Negro in the Westward Movement," The Journal of Negro History XXV (1940):531-539.

Paperback Books

1. John M. Carroll (ed.) The Black Military Experience in the American West(New York,N.Y.: Liveright, 1973). 428pp. Price was $3.95 paperback. Available from Liveright Publishing Corp., 500 Fifth Avenue, New York, N.Y. 10110. This is an excellent book for both teachers and students.

2 Dane Coolidge, Arizona Cowboys Originally published in 1938, reissued by The University of Arizona Press in 1984. (Tucson, Arizona: The University of Arizona Press, 1984). 160pp. Price is $7.95. Order number: 0858-5.

3. Philip Durham and Everett L. Jones, The Adventures of the Negro Cowboys (New York, N.Y.: A Bantam Book, 1969). 116pp. Price was $1.25. Order number: Q8195. This paperback book is for students. It is patterned after the longer and more scholarly book by Durham and Jones The Negro Cowboys(see reference 3 on p.23). This Bantam Book has had numerous reprintings.

4. Earle Forrest, Arizona's Dark and Bloody Past Originally published in 1936, reissued by The University of Arizona Press in 1984. (Tucson, Arizona: The University of Arizona Press, 1984). 400pp. Price is $11.95. Order number: 0853-4.

Selected Resources (Continued)

5. Richard E. Harris, The First 100 Years-A History of Arizona Blacks (Apache Junction, Arizona: Relmo Publishers, 1983). 151pp. Relmo Publishers, P.O. Box 1606, Apache Junction, Arizona 85220. This is a brand new paperback book, well written, extensively researched. This is an excellent book for students, parents, and teachers to read.

6. Laurence Ivan Seidman, Once In The Saddle: The Cowboy's Frontier 1866-1896(New York: A Mentor Book, New American Library, 1973). Price $1.75. Order number: 451-ME1581. This is an excellent book for teachers and students.

Other Books/Paperbacks

1. Gloria Richardson, Black Pioneers In New Mexico (Rio Rancho, New Mexico: Panorama Press, 1976).

2. Melissa Ruffner Weiner with Budge Weiner, Arizona Territorial Cook Book, The Food and Lifestyle of a Frontier(Norfolk, Virginia: The Donning Company, 1983). Price is $10.95 hardcover. Order number: ISBN 0-89865-169-7. This book is excellent for high school students interested in Arizona history/cooking/habits of 19th century Arizonans. Mrs. Weiner conducts Prescott Walking Tours, and Budge Ruffner, her father, is past president of the Arizona Historical Society.

3. Carla Greene, Cowboys. What Do They Do?(New York,N.Y.: Harper and Row, 1972). Price $3.79. 64pp. This book is best for grades K-3. This is an I Can Read book---for those "who love to play cowboys and cowgirls and want to know more about them."

4. James Fraser, Cattle Brands in Arizona. A Bibliography of Published Territorial and State Brand Registration Books(Flagstaff, Arizona: Northland Press, 1968). Price $4.00. 45pp. This book will be hard to find, it was limited to 1,000 copies. It gives a brief history of cattle raising and branding, and includes a key to Arizona brands.

5. Harold W. Felton (ed.), Cowboy Jamboree: Western Songs and Lore(New York, N.Y.: Knopf, 1951). Price $5.99 106pp. This book is hard to find, but it has words and music of 20 famous cowboy songs together with legends and lore of the Southwest.

6. "Slim" Ellison, Cowboys Under the Mogollon Rim (Tucson, Arizona: University of Arizona Press, 1968). Price $6.50. 274pp. Tales of the Old West from personal experiences told in cowboy jargon. The author's father settled in Tonto Basin in 1885 and his uncle was Arizona Governor G.W.P. Hunt. All the sketches are by "Slim" .

Historical Societies and Agencies

The following historical societies and agencies can be of help in gathering specific informtion about the Territory of Arizona. Some of the local historical societies have published books dealing with local history.

1. Arizona Historical Foundation
   Hayden Memorial Library
   Arizona State University
   Tempe, Arizona 85287

2. Arizona Historical Society
   949 East 2nd Street
   Tucson, Arizona 85719

3. Maricopa County Historical Society
   Box 1446
   Wickenburg, Arizona 85358

4. Apache County Historical Society
   Box 454
   St. Johns, Arizona 85936

5. Cochise County Historical and Archaeological Society
   Box 818
   Douglas, Arizona 85607

6. Northern Arizona Pioneers' Historical Society
   Fort Valley Road
   Flagstaff, Arizona 86001

7. Gila County Historical Society
   c/o Clara Woody Museum
   Box 1562
   Globe, Arizona 85001

8. Graham County Historical Society
   808 8th Avenue
   Safford, Arizona 85546

9. Mohave Pioneers Historical Society
   400 West Beale
   Kingman, Arizona 86041

10. Navajo County Historical Society
    Box 296
    Winslow, Arizona 86047

11. Casa Grande Valley Historical Society
    701 Grand Avenue
    Nogales, Arizona 85621

12. Pinal County Historical Society
    2201 South Main Street
    Florence, Arizona 85232

13. Pimeria Alta Historical Society
    701 Grand Avenue
    Nogales, Arizona 84621

14. Tubac Historical Society
    Box 1342
    Tubac, Arizona 85640

15. Sharlot Hall Historical Society
    415 West Gurley Street
    Prescott, Arizona 85301

16. Yuma Historical Society
    240 South Madison Avenue
    Yuma, Arizona 85364

17. Grand Canyon Natural History Association
    Box 399
    Grand Canyon, Arizona 86023

18. Southwest Parks and Monuments Association
    339 South Broad Street
    P.O. Box 1562
    Globe, Arizona 85501

Local Historical Society Books

The following are some books that have been written by members of local historical societies, or in cooperation with local historical societies, or published by local historical societies.

1. Rosalie Crowe and Signey B. Brinckerhoff (eds.) Early Yuma-A Graphic History of Life on the American Nile(Flagstaff, Arizona: Northland Press, 1976). Copyright held by Yuma County Historical Society, 1976.
2. Sedona Westerners, Those Early Days: Old Timers Memoirs of the Verde Valley Region(Sedona, Arizona: Sedona Westerners, 1968).
3. Verde Valley Pioneers Association, Pioneers Stories of Arizona's Verde Valley(Campe Verde, Arizona: Verde Valley Pioneers Association, 1964).
4. Yavapai Cowbelles, Echoes of the Past: Tales of Old Yavapai, 2 vols. (Prescott, Arizona: Yavapai Cowbelles, 1955).
5. Cliff Trafzer, The Yuma Crossing(Yuma, Arizona: Yuma County Historical Society, 1974).
6. Herbert V. Young, They Came to Jerome, the Billion Dollar Copper Camp (Jerome, Arizona: Jerome Historical Society, 1972).
7. Herbert V. Young, Ghosts of Cleopatra Hill, Men and Legends of Old Jerome (Jerome, Arizona: Jerome Historical Society, 1972).
8. Ladies Auxiliary of the Maricopa County Historical Society, The Right Side Up Town on the Upside Down River(Wickenburg, Arizona: Maricopa County Historical Society, 1975).
9. Helen B. Hawkins, A History of Wickenburg to 1875 (Wickenburg, Arizona: Maricopa County Historical Society, 1971).

Filmstrips

The following filmstrips with audio-cassettes are available from:

Social Studies School Service
10,000 Culver Boulevard, Dept. 13
Culver City, California 90230

The filmstrips noted are from the 1983 catalogue. The filmstrips/casettes are suitable for senior high school students.

1. Famous Women Of The West, Filmstrip and cassette/with teacher's guide. Order number: MM7123C-13. Cost: $25.00

   Although the male trappers, explorers, cowboys, and law officers of the Old West are well known, few people are aware of the women who helped build the country west of the Missouri. This program reviews the contributions of many outstanding western women, including politicians, entertainers, teachers, and guides.

2. Yesterday's West, 4 Filmstrips and 2 cassettes, 6 broadsheets (with six reproductions of Old West Posters), and teacher's guide. Order number: UED728C-13. Cost: $50.00

   A series of 4 sound filmstrips describes the events and people of the American West in the 1800's. Authentic photographs of famous people and places add to the realism and immediacy of each filmstrip. Persons and places include: Jesse James, Wyatt Ear, Bill Hickock, Butch Cassidy, George Armstrong Custer; and Sutter's Mill, Dodge City, San Francisco and Little Big Horn.

The Four sound filmstrips are:

1. Why They Went West
2. How They Went West
3. Cattlemen and Homesteaders
4. The Rush for Pay Dirt

Filmstrips (Continued)

The following filmstrips with audio-cassettes are available from:

EMI
P.O. Box 4272
Madison, Wisconsin 53711-0272

The filmstrips are from the 1982 catalogue. The filmstrips/cassettes are suitable for senior high school students.

1. Pioneer Women & Belles of the Wild West. Filmstrip /Cassette . Order number: N-219-52008. Cost: $24.00 Includes Teacher's manual.

This unit deals with who the women were, how they lived, and what they accomplished.

2. The Cowboys. 2 Filmstrips/Cassettes. Order number: N-116-684-H. Cost: $40.00. Includes Teacher's manual.

This unit replaces the myth with reality. It emphasizes the history of the cowboy and cattle ranching as well as the actual work involved. The history and character of the American cowboy of the long cattle drives vividly portrayed through both pictures and folk songs.

3. A Last Frontier-The American West As It Really Was. 2 Filmstrips/Cassette, and Teacher's manual. Order number: N-572-7065C. Cost: $30.00

Some of the myths about the American West are examined and made more credible with a realistic disclosure of the life of the cowboys, the famous bandits, the lawmen, and fighting Indians.

4. The American West: Myth and Reality. 3 Filmstrips/3 Cassettes. Order number: N-200-005C. Cost: $106.00. Teacher's manual.

Cowboys and Indians, ranchers and homesteaders, gunfighters, sheriffs, miners, trappers, and pioneers in the American West are depicted and explored in the sound filmstrip set.

Filmstrips (Continued)

Treating the 1800's, the set looks at the motivation for westward expansion, and examines the legacy of popular culture and folklore spawned in the winning of the West as it also discusses, in historical perspective, the myths and the purposes they served.

Visuals include daguerreotypes, tintypes, photographs, movie stills, and paintings. The correlated narration incorporates sound tracks from radio and T.V., films, the popular music of the time, and quotations from historical figures.

Part I-looks at myths and legends of the West as created by dime novels, early films, radio and T.V. shows; how myths perpetuate themselves, historical perspective.

Part II-traces events leading to westward expansion; the Louisiana Purchase, Manifest Destiny, the discovery of gold; cattle, influence of the railroads.

Part III-examines the reality of the West through the lives of its cowboys, women, Indians, Blacks, and Chinese, it then goes on to the establishment of order, and the Turner thesis.

Folk Music Records

An annual project of the Arizona Friends of Folklore is the production of a really "hard core" folk music record which seeks to bring truly traditional music to anyone who can "appreciate unvarnished reality."

1. In an Arizona Town(Record only) Cost: $9.00. May be purchased through Arizona Friends of Folklore, Southwest Folklore and AFF Record Series, Box 5905, Northern Arizona University, Flagstaff, Arizona 86011.
2. Bunk and Becky Pettyjohn(Record only) Cost: $9.00. May be purchased through Arizona Friends of Folklore, Southwest Folklore and AFF Record Series, Box 5905, Northern Arizona University, Flagstaff, Arizona 86011.
3. Uncle Horace's Recitations(Record only) Cost: $9.00. May be purchased through Arizona Friends of Folklore, Southwest Folklore and AFF Record Series, Box 5905, Northern Arizona University, Flagstaff, Arizona 86011.
4. Home on the Range(Record only) Cost: $9.00. May be purchased through Arizona Friends of Folklore, Southwest Folklore and AFF Record Series, Box 5905, Northern Arizona University, Flagstaff, Arizona 86011.

These records are excellent, I have purchased them for classroom use. As previously noted, they produce a new "hard core" folk music record each year, contact them for newest acquisitions.